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of States, and Revolutions"; "Treaties and Sundries"; "Births"; "Deeds"; and "Deaths of Remarkable Individuals." By connecting charts on this system with a local or general history, it is designed to fix on the mental retina of the pupil a visual image of the events narrated in the text, so that by recurring to this image he can recall the events. The plan has worked well in the hands of practical teachers on both continents. We were conversant in our boyhood with two no less complicated systems of mnemonics, and know from experience that a diagram with a hundred squares may so phototype itself on the memory, as to facilitate the recollection of disconnected series of names, events, or ideas. But with us what we learned by such helps has survived our recollection of their details, and is remembered while they are forgotten. We therefore imagine that "Bem's Principle" will be found more efficient in the acquisition than in the preservation of historical knowledge. However this may be, Miss Peabody has performed her work with great fidelity; and, even were no use made of the charts, she has furnished, independently of them, an accurate and valuable school manual of the history of the United States.

- 11.—*Signs of the Times: Letters to Ernst Moritz Arndt on the Dangers to Religious Liberty in the Present State of the World.* By CHRISTIAN CHARLES JOSIAS BUNSEN, D. D., D. C. L., D. Ph. Translated from the German by SUSANNA WINKWORTH. New York: Harper and Brothers. 1856. 12mo. pp. 440.

THE Chevalier Bunsen's writings are not easy reading, but they are always worth the effort it costs to master them. With all his lack of method, he is in no sense a desultory writer. Every thought, argument, and illustration has a direct relevancy to the subject in hand; but the materials of a book, chapter, or letter are suffered to lie where they chance to fall, instead of being artistically grouped. The work before us is devoted to the elucidation of the two leading phenomena of the religious world at the present day, which Bunsen defines to be "the spontaneous and powerful development of the principle of association, and the evident increase of the power of the clergy or hierarchy." This last in its personal form is precluded in our country by the voluntary system; but it may be questioned whether there has not been even among us a growth of impersonal church-power, concurrently with the increase of scope and power in extra-ecclesiastical associations. The specific details discussed by Bunsen appertain to Prussia and Con-

tinental Europe ; but the principles which they are made to elucidate belong equally to all Christendom. The book ought to be read with peculiar interest here ; for the author is a strenuous advocate of the largest religious liberty. To his eye, too, the signs of the times favor freedom ; for he beholds the association principle on the ascendant, while it is the death-spasms that give a brief strength to the pontifical and hierarchical element.

12. — *Sermons on Various Subjects, written and preached at different Places and Times, during his Public Ministry of Forty-four Years.*
By ADAM EMPIE, D. D., late Rector of St. James's Church, Richmond, Virginia. New York : Dana & Co. 1856. 24mo. pp. 511.

THE Preface to this volume makes the author an object of sympathy and reverence. Almost all the sermons bear dates prior to 1818, since which period impaired health has compelled Dr. Empie to be in great part an *ex tempore* preacher. He yet remained for thirty-five years longer in the diligent and earnest discharge of the duties of his sacred office, to which, till growing infirmity forbade their continuance, he was also obliged to annex the labors of an instructor. Now disabled for public service, and prevented, as he says, by "diseased eyes and half-paralyzed fingers," from performing the task of revision, he yet cannot persuade himself to remain inactive, and publishes these Sermons, most manifestly with no thought of fame, but that he may still plead with those who were wont to listen to him, in behalf of the great themes of Christian faith and duty. Tried by the standard which this personal narrative affords, the discourses are worthy of the highest praise. They display neither surpassing genius nor extraordinary erudition ; but they are chaste in style, elevated in thought, fervent in feeling, direct in appeal, and redolent throughout of a spirit self-consecrated to the noblest ends. These characteristics give them (their age considered) a wonderful freshness and timeliness, — properties which do not attach themselves to vague and purposeless religious harangues, but which cleave permanently to discourses that had a close adaptation to the time when and the place where they first did service ; for, human nature and its needs remaining essentially unchanged, the sermon which has once successfully met those needs cannot easily be out of place or grow obsolete.